Divya Dvaita Drishti

GSB Madhva

PREETOSTU KRISHNA PRABHUH

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Madhva Drishti

The giving of alms (daana), visiting holy places (tirthayaatra), austerity (tapas), rituals and worship (yajna) are our aids towards the service of Lord. It is unflinching devotion towards Vishnu alone that liberates us. But all those are essential aids nonetheless. One cannot do away with them & attain any progress towards liberation. These tasks enable the cleansing of inner senses making them fit to receive the knowledge of God. And it is the devotion enabled by such knowledge of God that liberates us – Madhvacharya

Destruction of evil and evil knowledge

The third issue of Divya Dvaita Drishti is now in your hands on one of the three and half muhurtas Vijaya Dashami. This day is celebrated at the conclusion of the battle of Divine Mother in nine days with the evil demons and their destruction. This day also signifies the birth of another divine power which destroyed the darkness created by evil forces by corrupting right knowledge. On this day in Pajaka kshetra near Udupi, Mukhyaprana was born to a pious couple. VijayaDashami is significant for these two events.

Sriman Madhva has said this Himself in many of His compositions in the concluding remarks as yasya trinyuditAni vedavachane which points to Balittha Sukta. While the first two incarnations fought mostly by physical force to destroy the evil, the third one has important task of leading the good souls in the right path. That too in a period, which by its very nature is against anything good. The influence of kalipurusha is so strong that it takes very little to derail good.

Vedavyasa, who is Lord Narayana Himself codified how to understand the real intention of the scriptures. But the very demons of the older times now get born as leaders of high intellectual status and spread misunderstanding of the divine texts. The very core of the divinity present in the texts which act as a guide to good human life becomes extinct.

As the satvik souls get lost in this misguiding teachings and wrong interpretation of scriptures, the real divinity is covered in darkness. Vedic Balittha Sukta describes it as “guhAsantam”. The divine one is pushed into a dark cave. To destroy these misleading teachings of the impure intellectual forces, the most dear one to Lord, the greatest of the souls gets reincarnated on His orders and systematically analyses & opens up the heart of divine texts thereby laying down a clear path to Him. This is available to us today, the way to understand & achieve our goal leading to bliss forever. It remains with us to recognize this and follow it.

The second part of the month consists of festival of lights. The lights signifying a release from hesitation and stumbling in the dark unknown fearful alleys and lighting up the way to Him. Deepavali is celebrated for many things, primarily as a tribute to the conquering of a demon and thereby getting blessings of the goddess of wealth, mother Lakshmi. Lakshmidevi is primarily the giver of spiritual wealth as she is the primary abhimani to Vedas.

So let us engage ourselves to learn the teachings of Sri Madhwa and pleasing Lakshmi who will grant us the real wealth which leads to the grace of Her dear one, Sriman Narayana. We have made efforts to present information about the tenets behind the festivals in the current month based on the teachings of Sriman Madhvacharya. I hope they will be useful. Feedback on the articles in the issue and suggestions to improve are welcome. Contact email is included.

With thanks to the encouragement received

We remain in the service of Acharya and His teachings

For the team G.S.B. Madhva

Special Days of interest

- Oct 11 Vijaya Dashami
- Oct 12 Ekadashi
- Oct 29 Naraka Chaturdashi
- Oct 30 Deepavali
- Oct 31 Bali Puja

Inside this issue:

THOSE WHO WORSHIP DURGA WITH THE RIGHT KNOWLEDGE AND WITH UNFLINCHING UNDERSTANDING OF THE SUPREMACY OF VISHNU ARE BLESSED WITH KNOWLEDGE, INTELLECT & RICHES OF ALL TYPES. ALL PROBLEMS IN LIFE ARE RESOLVED.

Who is Durga? Why worship Durga?

— Srikanth Shenoy

While the worship of Durga during Naravaratri in Sharat Rtu is carried out with fervor in many pockets of the nation, there is lesser zeal in understanding the real "shakti" in this shakti upasana.

While many liken Durga to be Parvathi, there are those who equate her to be the primordial mother of all including trimoorthis - Brahma, Vishnu and Maheshwara. So who is Durga?

The golden principle is to evaluate anything beyond our sensory realm with the defectless scriptures viz. Vedas.

The philosophy of Madhvacharya exhorts us to give up any and all prejudices, shed the colored lens of bias and evaluate everything using the pramanas from sadagama - Vedas and Pancharatra being the primary. And rightfully so. As the seeker of truth should never stray from this path, however uncomfortable the truth may be to our conditioned ego and beliefs.

There is no doubt about the existence of Parvathi as Durga. But more than that, the Durga term is associated with Lakshmi. Yes Lakshmi. Many find it hard to accept and might even term it as the sectarian nexus of the Maadhva fold of twisting everything to be pro-Vishnu. But it is the Veda, Pancharatra (and Brahmasutras that capture the gist of all svatah pramana) that tell us the real picture of Devi. It shouldn't be really hard to accept two Goddess with same name. The name after all is an indicator of the attributes of the respective deity. We do get our family name from our ancestors, who represented certain attributes by virtue of their profession or their virtues. (Vishnu says in Aitareyopanishat how other devatas get their name from Vishnu himself). So it is really not suprising when Parvathi-Durga gets her name from Lakshmi-Durga.

And like everything else, the Durga painted by the Vedas is of an all powerful goddess who controls everything in the world. But at the end of the day, Lakshmi herself declares to be subservient to the one in the ocean of the end of worlds viz. Vishnu. Devi herself says this in no uncertain terms in Ambrini Sukta. Devi supremacy theory invokers may be gawking in utter disbelief at this. But that is what Veda says. No mincing of words. No ambiguity. Plain simple fact.

Lakshmi takes many many forms of which 3 are of interest to this discussion - Shri, Bhu and Durga respectively controlling Satva, Rajas and Tamas. As Shri devi, she gives the knowledge. As Bhu devi, she gives riches. As Durga she frees us from ajnaana, avidya, bondage, eliminates the obstacles in our path and resolves problems in life.

What can one get from Durga? Devotees of Durga come in two flavors

- Laukika - Everybody faces obstacles in life. Durga helps one eliminate them.
- Paaramaarthika - Beyond the knowledge and riches (conferred by the Sri and Bhuforms of Lakshmi), the soul is still bound and confused and loses direction and sometimes is grossly misled by misinformation or temporarirly swayed from its goal.

A devotee of Vishnu of the latter category (or is desirous of being in the latter category) can ask Durga to eliminate all these obstacles and lead towards Vishnu.

In Gita tatparya, Sri Madhvacharya says a devotee of Vishnu has to cross the three gunas - satva rajas and tamas - their abhimanis - Shri, Bhu and Durga to reach Mahalakshmi. With her grace, he reaches Vishnu. As is evident, ajnana and moha are the biggest obstacles faced by sadhaka in kaliyuga. Durga devi's grace is absolutely essential to overcome these obstacles.

During pralaya, Narayana sleeps with Lakshmi with her three forms Shri Bhu and Durga. As per Prakasha Samhita (part of Pancharatra texts) Shri takes the form of water. Bhu takes the form of the leaf on which Vishnu sleeps. Durga forms the darkness encompassing this.

Prakasha Samhita compares the Linga sharira of each of us to a coconut. Like a coconut having three holes at the top but still binds the stuff inside, the three forms of Lakshmi (Shri, Bhu and Durga) controls and binds us to the trigunas.

Devi's (Laxmi and her forms) wrongful upasana is more prevalent among Devi worshippers now a days. Important among these are sidelining of Vishnu, incorrect understanding of Vishnu and Devi etc. Laxmi Devi is stict pativrata. She does not tolerate this. Any Durga-Namaskara, Chandika Homa done without the correct understanding of Devi will not yield good results in the long run.

Understanding Devi Mahatmya

— **Srikanth Shenoy**

The Devi Mahatmyam, popularly known as Durga Saptashati is from Markandeya Purana. Saptashati means a work that has 700 verses. Hence one is led to believe that Devi Mahatmyam from Markandeya Purana also known as Durga Saptashati has 700 verses.

At the outset, it seems very apt to debunk this theory of 700 verses. The entire Devi Mahatmya in Markandeya Purana has only 570 verses. Accounting for the interpolation in various versions of Markandeya Purana, this number of verses rises to 584. But no more than that. Then, how is the magic number of 700 verses achieved? Here are some techniques used :

1. Count each "Rushi Uvacha", "Raja Uvacha" etc as a verse each
2. Split a few selected 32 syllable verses (Anushtup Chandas) into two verses of 16 syllables each (with unknown Chandas)
3. Repeat certain verses 3 times

The magic number 700 is reached with these creative gymanstics. Surprisingly this gymnastics is found found only in the books published as "Durga Saptashati", extensively used these days for parayana and homa. No version of Markandeya Purana performs this gymanastics! And the "saptashati" books published by various publishers seem to have chosen different verses for this breakdown exercise. So much for the term saptashati !

ALTHOUGH CALLED SAPTASHATI, THERE ARE NO 700 VERSES. ONLY AROUND 580. THE REST OF THE NUMBER IS MADE UP BY MARKING MANY "UVACHA" AS A SHLOKA !

700 It has never been a number associated with Devi. The background seems to be another work of 700 verses that is very popular, accepted by all and clearly propounds supremacy of Vishnu – Bhagavad Gita!! Clearly the shaaktas needed something of 700 verses that can be positioned vis-à-vis Bhagavad Gita. They didn't have any. Hence it is very likely that 700 gymanstics was performed with Devi Mahatmyam. Even Markandeya Purana refers to the Devi's story as Devi Mahatmyam and not Durga Saptashati.

The Devi Mahatmyam in Markandeya Purana consists of 13 chapters. Traditionally these 13 chapters are divided into 3 parts further. Each part is called a charitra and deals with the manifestaton of one form of Devi in each. The 3 parts are

1. Prathama Charitra – Manifestation of Devi and waking up Vishnu to kill Madhu-Kaitabha. (Chapter 1)
2. Dvitiya Charitra – Manifestation of Devi and killing of Mahishasura (Chapters 2-4)
3. Uttama Charitra – Manifestation of Devi (and further sub-manifestations of Kali and sapta matrukas) and killing of Dhumralochana, Raktabeejasura, Chanda-Munda and Shumba-Nishumbha (Chapter 5-13)

Each of these charitra has a devata associated with it – Mahakali, MahaLakshmi and MahaSarasvathi respectively.

The first and foremost point to note when understanding Devi Mahatmya is that there is only one Devi, although on the surface, it seems to suggest manifestion of 3 different Devis. The three main Devi forms elaborated in Devi Mahatmya namely Mahakaali, MahaLakshmi and MahaSaraswathi are not wives of trimurthis – as is popularly assumed. They are only different manifestations of the same Durga form of Lakshmi herself. This is amply made clear in Lakshmi Tantra, a Vaishnava Pancharatra text.

The 3 different devis taking the centerstage in three different charitra of Devi Mahatmyam are distinguished either by their function alone (as in case of Mahakaali of Prathama Charitra) or by both manifestation and function for the MahaLakshmi and MahaSarasvathi – but all originating from the Durga form of Lakshmi.

Mahakaali is that Durga pervading as darkness at the time of pralaya (hence the term kaali in Mahakaali) who wakes ap Vishnu (atleast superficially) from his Yoganidra at the behest of prayers by Chaturmukha to kill Madhu and Kaitabha.

MahaLakshmi is that manifestation of Lakshmi-Durga arising out of Durga form supported by Vishnu combined with her own Vibhuti forms existing in all devatas. And she kills Mahishasura.

MahaSaraswathi is that manifestation of Lakshmi-Durga arising out of a body (cast aside) by Parvathi. The Devi Mahatmyam refers to this Durga as Chandi, Chandika and Kaalika only from here on due to her utterly fierce form and actions in the battlefield. And this Chandika Durga – MahaSaraswathi further manifests Kaali – another superlatively fierce and ugra-taamasi form of Lakshmi-Durga herself that creates mayhem in the battlefield with her ferocious deeds. Another set of 7 devis, known as saptamatruka appearing to manifest out of strength of different devatas including some avatars of Vishnu are also Durga's vibhuti rupas themselves. For full details, please refer to the 5 part article series on Durga in Daily Dose of Dvaita.

Source : Daily Dose of Dvaita from the same author http://www.facebook.com/DvaitaDailyDose/posts/546097505554035



Understanding God (a.k.a. Vishnu)

— Srikanth Shenoy

Vishnu is a recurrent theme in this newsletter. And not without any reason. In spite of being the single independent Supreme God, Vishnu remains shrouded in a cloud of mystery. And

- Often relegated to be second fiddle to other Gods by various "darshana" or
- Debunked as figment of imagination to be just one of several manifested forms (Saguna Brahman) of the unmanifest Nirguna Brahman

Let us assume this God to be just a God without a name. An all-capable God should be capable of taking any forms or no form. If form is what we need to worship him, why restrict to the popular 4 armed entity holding Shankha-Chakra-Gadaa-Padma and named as Vishnu? Why not pick any form to meditate? Why not choose a God with 2 heads? How about many stomached God? Three legged one? No legged? Or a symbol such as Om and imagine to be Niraakaara Brahman? Sky is the limit for this kind of creative portrayal of God ranging from innovative to hilarious. It turns out that the above set of objections is THE biggest resistance to accepting Vishnu as THE GOD. All these are wonderful questions. But there is a bigger question for all posing the above objection.

Is God the perceptible subject of a creative mind - however genius it is ? Is God a gross entity to manifest in mind?

The answer is obviously a resounding no. God is not an subject of direct perception by senses or inference by mind. Such "boxed" God constrained by the limit of our imagination (however out-of-the-box it may be) is nothing but a reflection of our bias and thoughts.

Any sense organ of ours cannot perceive the subject of another sense organ. For e.g., ear can only hear but cannot visualize the form. Eye can see but cannot smell and so on. A sense organ can thus neither confirm nor deny the existence of a subject that is beyond its realm. That being the case, why would it be of any surprise that the six sense organs put together cannot confirm or deny the existence of a subject (viz. God) that is beyond their aggregated realms? How then, could one conclude positively about the existence of such extra-sensory object called God and his/her/its nature? It turns out that the revealed scriptures like Vedas (Agama) are the only source of knowledge for this.

Why revealed scriptures? Why cant we just accept the words of persons (like some baba or xyz Guruji for e.g.) as truth? The reason is threefold

1. Defects of a Person and lack of omniscience: Any works or words of a person suffer from the same defects as that person itself, including but not limited to ignorance.
2. No intention of deceit: We see in the world, the people who indulge in deceitful activities fooling the ignorant.
3. No interpolation of words: How reliably can we accept that the words available in the books today were indeed the words of the person that preached them and has not been subject to interpolations over time?

Many religions have works claimed to be revealed to a single person. But they suffer from having to make assumptions leading to the first two defect listed above. In addition they are claimed to be revealed by God. If God itself is the entity whose existence is under scanner, then how will a work claimed to be by God, prove the existence of God?

At this point one will notice that the "revealed" Vedas were really not revealed to a single person or a small group of persons (Rushi) but existed prior to the revelation too. They carry a parampara regardless of their revelation to an entity. There is no element of faith or belief in holding that the Vedas are not flawed, as they are unauthored - apaurusheya. Not because the author is unknown. But they are proven to be not authored by anyone ever. Since these unauthored Vedas delineate a God, God exists. This God is, not an impersonal one without a name or a form but one, of infinite forms and infinite qualities: Vishnu.

Yes. Vedas tell us the name of the God, Brahman supersoul - you name it. The name is Vishnu.

This Vedic God Vishnu defined by Vedas has been elaborated well in puranas to carve out a concrete psyche and enable us meditate well on that concrete entity.

This is exactly what Sri Madhvacharya said when he declared Vishnu as "sadaagmaika vijneyam".

One of the ways of dissecting this word is "sadaa aagamaih eka vijneyam" - Only to be known from Agama always.

That means no mind no intellect, no play of words. None of it. Zip. Zilch. Nada. Scriptures, scriptures and only Scriptures can ever tell us anything about Vishnu. Scriptures, scriptures and Scriptures are the only way to know Vishnu.

Vishnu in Scriptures

— Gururaj Bhandarkar

In this series of articles a few direct citations from our scriptures like Vedas and Itihasas are provided, which unambiguously bring out Vishnu's supremacy over all others and stand as a testimony to the fact that Vishnu is not a sectarian fascination of a few minds but is the central theme of all scriptures from the Rigveda to the Bhagavata purana and thus the 'one and only God'. All other divinities are 'Devatas'(demigods) while there is only one God(Brahman) and that is Vishnu. The quotes given in this series of articles are a very few among the vast body of literature supporting this tenet.

VISHNU IN THE RIGVEDA

The Rigveda is a limitless treasure of sublime thoughts flowing in their purest form as bountiful hymns dedicated to various divinities. It is the pinnacle of the Vedic lore and is accorded a high status in the other Vedas also. It thus becomes inevitable to seek this great text to arrive at a conclusion regarding the topic. Modern minds moreover have an incorrect notion that the Rigveda is the oldest of all the Vedas and thus is the most original one. As all Vedas are 'apaurusheya'(authorless and thus eternal) according to tradition, the question of one being older than the rest doesn't arise. Nonetheless, keeping in mind this modern view which is very popular, we shall first establish Vishnu's supremacy through the Rigveda which is often mistaken to be least interested in Vishnu! Thus, let us for now concentrate only on the Rigveda to drive home the most important doctrine of Sri Madhwa's philosophy viz. Vishnu's supremacy. The location of each quote given here is also mentioned by giving the Mandala number(Rigveda has 10 mandalas) to which it belongs and the Sukta and mantra numbers as well.

i) न ते विष्णोः जायमानो न जातो देव महिम्न: परमं तमाप। (VII-99-2)

"O Lord Vishnu! None in the past has had the slightest fragment of Your greatness, nor is there anyone now who has it."

ii)तद्विष्णो: परमं पदं सदा पश्यन्ति सूरयः। (I-22-20)

"It is that Supreme abode of Vishnu which is always perceived by the liberated ones."

iii)अस्य देवस्य मीळ्हुषो वया विष्णोरेषस्य प्रभृते हविर्भिः। विदेहि रुद्रो रुद्रियं महित्वं यासिष्ठं वर्तिरश्विनाविरावत् || (VII-40-5)

"While Lord Vishnu was worshipped even by Shiva through oblations to attain his great position, O Ashwinis! what to speak of you having worshipped Him to attain your positions?"

iv)प्रतद्विष्णुः स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः || (I-154-2)

"On account of his unmatched valour, that Vishnu is exaltedly praised as the mighty lion with none equalling Him and is established in all the Vedas."

v)विष्णोर्नु कं वीर्याणि प्रवोचं यः पार्थिवानि विममे रजांसि। (I-154-1)

"A person even having the ability to count all the grains of dust on earth, would be unable to count the glories of Vishnu."

vi)विष्णुर्गोपाः परमं पाति पाथः प्रिया धामान्यमृता दधानः। अग्निष्टा विश्वा भुवनानि वेद महद्देवानामसुरत्वमेकम् ||(III-55-10)

"Vishnu, the all-protector, maintains His Supreme position for eternity, being the Lord of infinite indestructible powers. He is the foremost among gods, He knows all the worlds and is the sole, supreme source of greatness for all gods ."

vii)अग्निर्वै देवानामवमो विष्णुः परमः। तदनतरा सर्वा देवताः || (Aitareya brahmana)

"Agni is the lowest among gods and Vishnu the highest. Between them come all other gods." (Contd.. Page 6)

Gururaj Bhandarkar, author of this article, is an engineering student at Maharaja Institute of Technology, Mysore. He is from Mysore. He is very knowledgeable about Madhva philosophy. He wrote his first book on Maadhva philosophy while in 10th standard and when most of his friends were into games.

Vishnu in Scriptures (Contd from Page 5)

viii) In the Devi sukta or Ambhrini sukta, Ambhrini devi (Lakshmi) declares the following:-

यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् || (X-125-5)

"I make him Shiva whom I wish to, who I wish, attain the positions of Brahma, Rishis and learned ones."

Such Ambhrini devi who in this self-applauding hymn speaks of her glories and states that she is the cause of Shiva, Brahma etc. concludes stating,

मम योनिरप्स्वन्तः समुद्रे(X-125-7)

"My cause resides in the ocean."

This declaration once for all decides the unmatched position of Vishnu, as Ambhrini devi acknowledges that even she, with all her glories and powers is not independent but is governed by the one residing in the ocean. The scriptures unambiguously describe Vishnu only as the one who rests in the oceans.

The above is a small number of citations from the Rigveda that explicitly uphold the Supremacy of Vishnu. These are just pointers to several other such declarations found in this Veda. The common misconception that Vishnu is not a major deity in the Rigveda is based on a rather trivial reason that the name Vishnu appears less frequently compared to the names of Indra, Mitra, Varuna and others. Nevertheless, if the position of Vishnu in the Rigveda is to be ascertained, it is not the number of times His name appears that is important, but it is the various attributes with which He is described wherever He is mentioned by name, that plays a major role. In the above quotes itself we see that the position of Vishnu in the Rigveda is not just an exalted one but also the Supreme one not attainable by any other god.

Even more noteworthy is the fact that the names of all other gods are primarily the names of Vishnu Himself. Thus when deities like Rudra, Indra etc. are glorified as the Supreme, it is Vishnu who is mainly being called by that epithet, while it conveys that particular deity in a secondary way. Let's know this better from the Rigveda itself.

In the Rigveda, it is declared "यो देवानां नामधा एक एव तम्"- "He who is the one and only primary bearer of the names of all gods". (X, 82, 3). It is obvious that we don't know who is the "one" referred here. But the same sukta(X,82, 6) answers this question by stating a very specific trait of Vishnu I.e. "अजस्य नाभावध्येकमर्पितम्"- "From His navel springs one". Now, the only thing known to emerge from the navel, in the scriptures is the lotus and that happens from the navel of Vishnu only. Thus we arrive at a conclusion that the 'One' mentioned here as the primary subject of all epithets of all gods is Vishnu only.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्। एकं सत् विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः || (I-164-46)

"The seers call that One Supreme reality by various names such as Indra, Mitra, Varuna, Agni, the divine bird Garutman, Yama and Matarishwan."

There is again, no express mention of Vishnu being that 'one' who is called by different names in this Rigvedic verse, but one of the preceding verses having Vishnu mentioned in it by name - सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि || (I-164-36) helps us out in this regard. This particular statement describes the control of Vishnu over the seven principles (Mahat, Ahankara and the five gross elements) which are the essential constituents that hold this vast universe in the embryo, and establishes His supremacy. Thus it is obvious that the subject of the entire sukta is Vishnu and hence is that 'One' who is called by various names by seers.

The succeeding part of the above mentioned quote, states the following;

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेधुः। यस्तन्न वेद किमृचा करिष्यति य इत् तद् विदुस्त इमे समासते || (I-164-39)

"That indestructible, supreme one in whom all gods reside, is the central theme of the Rigveda. What would he, who doesn't know this Supreme being do with all these Rigveda mantras?(These mantras are useless to such a person). Those who know Him, attain true bliss." As we have seen its clear from Rigveda-I-164-36 that the subject of this hymn is Vishnu. Thus, the one mentioned here in 1-164-39 as the most important subject-matter of the Rigveda is the same Vishnu.

This implies that we need to approach the Rigveda from the standpoint that all names denote Vishnu, which implies that Indra, Mitra and other such names, when used in the Vedas are mainly referring to the One God viz. Vishnu.

(To be cont'd. in next issue)

Deepavali — Akasha Deepa and its significance

— Vishnu Shanbhag

Akasha Deepa in Deepavali is invariably an electric lamp lighted in a box of paper in attractive colors hanging on the balconies or outside homes daily from ashwija dvadashi for a month or so..

Nowadays many types of exotic shapes , sizes and colors are available in the market. Are we not curious about how this practice started? It does have much of shastric significance and a lot of thought behind it which was lost over time and now what remains is a caricature of the original intention.

The proper way of construction, lighting and the meaning behind

The hoisting of Akasha Deepa starts from ashwija Krishna dvadashi and goes on for a month or more. In the front yard of our home, a pole of about 6 feet should be erected. Lights are to be lit on top of it. The shape should be eight sided with eight oil lamps lit in the eight directions and a bigger lamp in the middle (Middle one for Damodara—the maasa devata).

The other eight are 1) dharma 2) rudra 3) bhudevi 4) dharmaraja 5) prajapati 6) pitrus 7)pretas and 8) those in tamas. Over the time it was forgotten that this lamp post was an eight sided structure with a established thought process. Now, coloured eight sided boxes are sold commercially. We buy it and place a single electric lamp and hang it on a pole in the front yard.

Instead one can get it made like a ashtadala padma with arrangement to keep the nine oil lamps and lit it on top of a six feet pole in the home front yard. The prayer to be recited during lighting lamps is

दामोदराय नभसि तुलायाम् दोलया सह । प्रदीपं ते प्रयच्छामि नमो$नंताय वेधसे ||

Damodaraya nabhasi tulayam dolaya saha Pradeepam te prayacchami namo$nantaya vedhase

These lamps are to be lit at sundown everyday till kartika amavasya. If not possible, till purnima.

There is one more intention to light these lamps. The pitrus have come to earth in mahalaya and they return by kartika amavasya. These lights are lit for their return journey. It is indeed laziness and thoughtless action to hang a akashadeepa in the balcony churned out commercially in various shapes and sizes, just as an ornamental piece defeating its very purpose.

If one cant do all that is given above, at least one can light the lamps in front of tulasi in the arrangement given with the anusandhana about each deepa for those deities. That will serve the purpose of pleasing Lord Damodara and the pitrus.

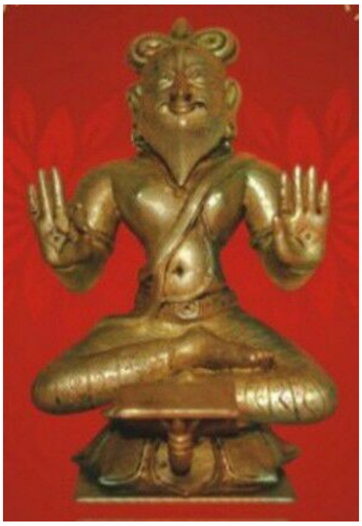
The current age is advanced and we have much options to turn night into day through the use of electricity. The variety of electric bulbs available now with a vast spectrum of colors and their arrangement is astounding. No doubt the use of these new age inventions in beautifying can effectively be made to create a divine environment mesmerizing the participants. But there are certain limitations. Shastra has given us some insights into the properties of the materials used to light a lamp and the effects that it has in energizing the divinity. We shall try to see about it. When we discuss this please note that there need not be a ban on the electric lights at the periphery. But at certain places, like near the place where God's pratimas are kept or near tulasi or at certain other places and times these electric inventions will never serve the purpose. This is because they don't generate the desired results.

Most of us are familiar with the Vibhuti Yoga in Bhagavad Gita. Sri Krishna enumerates His presence in some to make the object the best in that category. In other examples there are His own forms. Many more such things are listed at other places where His vibhuti is present making it the best. For lighting a sesame/gingelly oil (til oil) is to be used because His vibhuti is present in it giving the light emanated by the use of sesame oil. It has His special property to destroy not just the perceived darkness (absence of light) but that light using sesame oil and a mantra recited to invoke His special blessings destroys evil also which causes inner darkness. Mahanarayaniya upanishat gives the following mantra while lighting a lamp

उद्दीप्यस्व जातवेदो अपघ्नन् निर्ऋतिं मम । पशूंश्च मह्यमावह जीवनं च दिशो दश ||

मा नो हिंसीज्ज़ातवेदो गामश्वं पुरुषं जगत् । अभिब्रदग्न आगहि श्रिया मा परिपातय ||

Here the fire that shines in the light is addressed as jataveda. And is prayed to shine brightly and to chase out the demonic entity called niraRuti. This niraRiti is the evil power that instigates us to remain in darkness of ignorance and pulls our minds towards sinful acts. It is the demonic force in us which destroys our capacity to judge right from wrong. The mantra also has prayer for earning and sustaining material wealth , so that one may live in peace. May there be no destruction of our material wealth. May you come to us with raining of spiritual and material wealth and create an environment of auspiciousness outside and inside us, so that we may progress towards the One. (Contd.. Page 10)



Sri Badarayana Stuthi

— Girish Prabhu

Sri Girish Prabhu, a core contributor will be contributing this regular column on English translation of works of Sri Sudhindra Teertha and also Namana to the newsletter

मन्दहास-मधुरं मनोहरं चन्द्रिका-सहित-पूर्णचन्द्रवत् ।

तापहारि सुखदं च यन्मुखं तं भजे मुनि-पराशरात्मजम् ||१||

Mandahāsa-madhuraṁ manoharaṁ candrikā-sahita-pūrṇacandravat .

tāpahāri sukhadaṁ ca yanmukhaṁ taṁ bhaje muni-parāśarātmajam ||1||

I worship the son of sage Paraashara; whose smile is sweet and charming, like the full moon shining with moonlight; whose face can remove miseries and provide comfort.

यत्पदाम्बुजभवा सुरापगा दर्शनादपि पुनाति मानवम् | पापमग्नमपि दोषपूरितं तं भजे मुनि-पराशरात्मजम् ||२||

yatpadāmbujabhavā surāpagā darśanādapi punāti mānavam |

pāpamagnamapi doṣapūritaṃ taṃ bhaje muni-parāśarātmajam ||2||

I worship the son of sage Paraashara; from whose foot was born the divine river Ganga; such a Ganga by looking at which, a human being can get purified, though immersed in sins and full of defects.

वासवीसुतमजं दयाघनं वासवानुजमधोक्षजं विभुम् | मङ्गलावह-गुणार्णवं शुभं तं भजे मुनि-पराशरात्मजम् ||३||

vāsavīsutamajaṃ dayāghanaṃ vāsavānujamadhokṣajaṃ vibhum |

maṅgalāvaha-guṇārṇavaṃ śubhaṃ taṃ bhaje muni-parāśarātmajam ||3||

I worship the son of sage Paraashara; the one without birth, but was born as son of Vaasavi (Satyavati); who is full of compassion; who is the Lord Adhokshaja; who is the younger brother (Upendra) of Indra; who is auspicious and is an ocean of divine attributes.

सङ्गवर्जित-मुनीन्द्र-सेविते मन्दिरे बदरिकाश्रमस्थिते | पूजितं सकलनिर्जरैः सदा तं भजे मुनि-पराशरात्मजम् ||४||

saṅgavarjita-munīndra-sevite mandire badarikāśramasthite |

pūjitaṃ sakalanirjaraiḥ sadā taṃ bhaje muni-parāśarātmajam ||4||

I worship the son of sage Paraashara; who is always worshipped by all devatas; who is served by sages in the Badarika aashrama; such sages who are devoid of bad company and free from attachments.

बोधदायकमबोधवारणं दुःखपूर्ण-भव-भीति-नाशकम् | भक्तपोषणममित्रशोषणं तं भजे मुनि-पराशरात्मजम् ||५||

bodhadāyakamabodhavāraṇaṃ duḥkhapūrṇa-bhava-bhīti-nāśakam |

bhaktapoṣaṇamamitraśoṣaṇaṃ taṃ bhaje muni-parāśarātmajam ||5||

I worship the son of sage Paraashara; who imparts knowledge and removes ignorance; who is the destroyer of fearful and agonizing samsara; who protects devotees and gives pain to their enemies.

मत्स्य-कूर्मवर-दिव्यसूकरं नारसिंह-वटुरूप-भार्गवम् | रामकृष्ण-शुभबुद्ध-कल्किनं तं भजे मुनि-पराशरात्मजम् ||६||

matsya-kūrmavara-divyasūkaraṃ nārasiṃha-vaṭurūpa-bhārgavam |

rāmakṛṣṇa-śubhabuddha-kalkinaṃ taṃ bhaje muni-parāśarātmajam ||6||

Sri Badarayana Stuthi (Contd.)

I worship the son of sage Parashara who took the forms of Matsya, Koorma, Varaaha, Narasimha, Vaamana, Bhargava, Rama, Krishna, Buddha, and Kalki.

वेदतत्त्वपर-सूत्रकारिणम् विष्णुतत्पर-पुराणकारिणम् | शेषशायिनमशेषपालनं तं भजे मुनि-पराशरात्मजम् ||७||

vedatattvapara-sūtrakāriṇam viṣṇutatpara-purāṇakāriṇam |

śeṣaśāyinamaśeṣapālanaṃ taṃ bhaje muni-parāśarātmajam ||7||

I worship the son of sage Parashara, who authored Brahma sutras which point to (the tenets explained in) Vedas; who authored the Puranas, which point to (the supremacy of) Lord Vishnu; who reclines on the serpent-God Shesha; and who completely looks after all the beings.

हेमभासुर-जटाकलापिनं प्रेमपूर्णनयनं मुनीश्वरम् | कम्बुकण्ठमतिकोमलाधरं तं भजे मुनि-पराशरात्मजम् ||९||

hemabhāsura-jaṭākalāpinaṃ premapūrṇanayanaṃ munīśvaram |

kambukaṇṭhamatikomalādharaṃ taṃ bhaje muni-parāśarātmajam ||9||

I worship the son of sage Parashara, whose matted hair has a golden effulgence; (or one who stays in Kalaapa -Badari); the Lord of sages and one with compassion-filled eyes; the one with graceful neck and tender lips.

धर्मपालन विधर्म-नाशन पाहि धर्ममिति नम्रकन्धरः | प्रार्थयेऽनुदिनं-अर्थिदप्रद मङ्गलं कुरु पराशरात्मज ||१०||

dharmapālana vidharma-nāśana pāhi dharmamiti namrakandharaḥ |

prārthaye'nudinaṃ-arthidaprada maṅgalaṃ kuru parāśarātmaja ||10||

O son of sage Parashara! You are the protector of Dharma and destroyer of Adharma; we pray to you with heads bowed down to uphold Dharma; You are the fulfiller of all desires, we pray to You everyday; bless us with good fortune.

काशीमठीय-सुकृतीन्द्र-यतीन्द्र-पाद-शिष्येण निर्मितमिदं स्तवनं मुरारेः |

नित्यं पठन् बदरिकाश्रममाश्रितस्य भक्तिं लभेत विमलां भुवि योगगम्याम् ||११||

kāśīmaṭhīya-sukṛtīndra-yatīndra-pāda-śiṣyeṇa nirmitamidaṃ stavanaṃ murāreḥ |

nityaṃ paṭhan badarikāśramamāśritasya bhaktiṃ labheta vimalāṃ bhuvi yogagamyām ||11||

This stavana of Lord Murari is authored by Sudhindra Tirtha, the disciple of Sukratindra Tirtha of Kashi math; this prayer of Lord Badari-Narayana, if sung daily provides purest form of devotion verily on this earth that can be obtained only through Yoga/tapas.

||इति श्री बादरायण स्तुतिः||

There is Raktabeejasura in all of us

Devi Mahatmyam of Markandaeya Purana has the story of Raktabeejasura. He had the boon that even if a drop of blood is spilt, those many Raktabeejasura will spring up as the number of drops of blood. Kill one raktabeejasura and many more spring up. Try demolishing them & more rise. Durga, as Chandika slays this demon while also preventing the spilling of blood.

The Raktabeejasura exists in all of us. Our desires themselves are the demon personified. Try to control one desire and another rises. Try to control the second desire and many more spring up from unknown quarters. It is a never ending process. It can be easily seen that we are never able to conquer our desires ourselves.

Let us surrender our soul along with this trigunatmaka gross and subtle bodies to the fierce mother Chandika. Let her address the root cause of desires—the ajnaana and avidya forming the envelop obstructing the manifestation of our true self. Once she slays the rootcause (aided by our constant effort to acquire true knowledge of Vishnu), the desires fail to rise again. Just like a boiled seed fails to sprout despite the existence of right external environment for its sprouting.

IT IS TIME WE RECALLED THE DEEP THOUGHTS THAT WENT INTO LIGHTING THE LAMPS DURING DEEPAVALI.

IN THE HURRY TO GET OUR HOMES LOOK BEAUTIFUL, LET US NOT STOP AT THE FLICKERING COLORFUL GARLANDS OF ELECTRIC LIGHTS. LET US ALSO LIGHT THE LAMPS RECOMMENDED BY SHASTRA WITH PROPER COTTON WICKS AND SESAME OIL.

LET IT NOT ONLY BE NOT MADE IN CHINA, BUT LET IT ALSO BE MADE IN HOME WITH DEVOTION.

Akasha Deepa & its significance (Contd. From Page 6)

May such auspiciousness keep shining brightly in all ten directions.

This mantra surely indicates that there is more to just lighting lamps for decoration. With all the terms used in the mantra and the way it is worded tells us that it is the indweller of the light emanated by the fire of the lamp, Lord Parashurama, the omnipotent, omniscient entity that dwells in all is called upon to bestow the auspiciousness. To destroy the obstacles on the path towards good, to empower the power within us to kindle the fire of enquiry and spread light of knowledge. All these things can not be present in the lamps lighted only for the decoration and beatification of a place for us to dance and make merry. No doubt we are not prohibited from such simple pleasures. But the lamp with a properly prepared cotton wick and sesame/sesame oil has been blessed by Lord Krishna by His special presence and thereby the special effects.

In the hurry to get our homes look beautiful, let us not stop at the flickering colorful garlands of electric lights. Let us also light the lamps recommended by shastra with proper cotton wicks and sesame oil. And let the arrangement of those lights be as laid down. The lamps that we light in deepavali are supposed to show the way to the returning souls of pitrus who have come to earth in bhadrapada krishnapaksha mahalaya. A lamp lighted from pratipada for five days facing south in the name of Yama is promised to bring long healthy life in the family.So the lamp is not just a device that is lit to spread light in the night but it is endowed with many properties that brings us the blessings from Lord, when these are properly understood.

Pai maam goes to photo studio



Adopted from a Tulu Harikatha of Sri Bhadragiri Achyutdas.

Compiled by : Manjunath Nayak

Paimam ek divasu photo kadochak studio vatta

Paimam: Vai re Satisha, Megale chand passport size photo jauka re.

Photographer Saitsh: Pai maam, Photo kadthana chand photo monu kai naa. Tumgale thond kasshi assa ki tasshi etta.

Paimam: Haav 1st time re photo kadoche. Tasshi jaavnu makka kassane korkaa mhonu gothna.

Photographer Satish: Ohh tasshi ve, Jaith. Tummi Doni daantu dakaya. Anik chad hassuk najja. Ready 1 2 3 monche tai tasshi rabbuka.

Paimam photo kadochak ready jetta

Photographer Ready 1 2 3 mhantana Paimamu asshile dantu purai dakaitha. anik hassu ditta.

(after 10 min)

Photographer: Paimam tumgale photo ready assa.

Paimam: (photo palaitha) Hey Kassan re mankada photo ditassa thu.

Photographer: Mankada photo nai tey tumgale photo.

***

Moral: ammi ready 1 2 mantana kasshi assa monu important nai. Ammi 3 mantana kasshi asta paleya tey important.

Same bhakthik apply jetta. Ami morche kaalanthu devale smarane kellari matra devale anugraha meltha. Anik tey sadhya jauka jalleri ammi sanna praaya tulen smarane korka.



Madhvacharya — Biographical Sketch

— Manjunath Nayak

A flashback to Vijayadashami in 1238 A.D. The ever glowing light from the lamp of knowledge was dimmed by the onslaught of misinformation. The sun of knowledge was getting eclipsed by the talks of sweet-nothings. And there emerged Vasudeva in Pajaka, on this auspicious day.

Vasudeva was unlike other kids of his age. True to his name, he was overflowing with deep devotion to the supreme Lord. He used to see God everywhere and used to bow to Him. As a child he did many super human feats - physical and intellectual. Whether it was digesting dicots fed to week old Vasudeva or the jumping off the Kunarugiri hill. Or challenging an incorrect rendering of Puranic story by calling spade a spade and offering the right explanation all at a very tender age. His memory and acute intellect was shown from the day of aksharabhyasa. Same thing is reflected in the splendid demonstration of erudition of the lessons taught in Gurukula. At the end of his study at Gurukula, he gave the secret upadesha of Aitareya Upanishat to his Guru.

Vasudeva was given sanyasa deeksha by Achyuthaprajna. He was only10 at that time. He was named Poornaprajna. Achyutaprajna did not know the depth of knowledge that Poornaprajna possessed. But soon realization dawned upon him. Poornaprajna was crowned the emperor of Vedanta kingdom and named AnandaTeertha. Later he would come to be known as Madhvacharya.

The Rgvedic Balittha Sukta clearly says that Vayu incarnates thrice as Hanuman, Bheema and Madhva respectively. Of whom Madhvacharya is the third whose purpose of incarnation is to spread the right knowledge laying the path to God. The Padma Purana and Varaha Purana refer to Vayu incarnating as Madhva. Valmiki Ramayana also mentions this. Vayu Purana contains a chapter called Anu Madhva Charita. In addition, we can also see that Madhvacharya is extolled in the available porions of Vedas. And Upanishats too. Thus it is clear that we are not dealing with just a intelligent human being with super human capabilities. Madhvacharya is indeed superhuman by intrinsic nature and as Vayu he is the most favored lieutenant of Vishnu.

Madhvacharya composed Gita Bhashya before his first Badari visit and showed to his Guru. He also offered it to Badari Narayana. Vedavyasa instructed him to write a Bhashya on Brahmasutras. Throughout his journey he defeated many scholars and demonstrated that the philosophy that they accepted as the passport to liberation is simply flawed to the core. One of them was Shobhana Bhatta from Andhra who later became Sri Padmanabha Teertha. In his southern tours, a memorable debate was held between Madhvacharya and Trivikrama Pejattaya—who ultimately accepted defeat and became one of the staunch disciple of Acharya. Trivikrama Panditacharya composed the famed Hari Vayu Stuthi whose seal of approval was given by none other than Acharya with a fitting prologue of Nakha Stuthi. His son Narayana Panditacharya penned Madhva Vijaya, the epic biographical account of Madhvacharya. Much of what we know about Madhvacharya comes from this factual account.

Madhvacharya has a total of 37 works to his credit known as Sarvamoola. He has commented not only on Upanishat, Gita and Brahmasutras but also on Itihasa and Purana. Mahabharata Tatparya Nirnaya is his commentary to understand the true Ramayana and Mahabharata. Bhagavata tatparya Nirnaya does the same thing to SrimadBhagavata Purana. RgBhashya is the commentary on the first forty suktas of RgVeda. It also provides enough mechanisms to understand the true purport of Vedas in its entirety. There are works on achara and anustanta and tantra. Tantrasara sangraha which contains all the informations on pooja rituals. Sadachara Smruti is another work on anustana. Together the works provide foundation to theory and practical implementation of Tattvavada in our life. He also influenced the bhakti movement in India. He wrote dvAdasha stotra, a devotional poem having his "ankita" or signature. This was a precursor to the famous "Haridasa" movement of Karnataka, which has enriched the devotional literature of the entire country.

Shree Madhwacharya is one of the giants of Indian philosophy and religion. Even though the number of his followers is numerically smaller than those of other schools, the philosophy is devoid of any loopholes so evident in other schools of thought. This he has shown is not a later development by means of well thought out reaction to earlier schools, but the actual philosophy propounded by entire Vedic literature in unison coherently.

Sri Madhvacharya lived for seventy nine years in the eyes of people from VijayaDashami day of Hevilambi samvatsara to Magha Shukla Navami of Pingala samvatsara. As he was delivering the lecture addressing his disciples, there was a shower of flowers. From there he continues his presence in Badari at the feet of VedaVyasa.



Manjunath Nayak, author of the this article, is currently doing his Bachelor's degree in Science at Canara college, Mangalore. He is from Mangalore. He was introduced to Tattvavada through the GSB Madhva group some years back and has been an ardent student ever since.

न माधव समो देवो न च मध्व समो गुरुः

GSB Madhva

http://www.facebook.com/groups/gsbmadhva/

PREETOSTU KRISHNA PRABHUH

Those worshipping Laxmi alone without understanding Vishnu, his superiority & without devotion in him will be cursed by Laxmi. Sri Madhvacharya in Gita Tatparya (12.2) gives guidelines about Laxmi's worship. Wrongful upasana is more prevalent among Devi worshippers these days. Important ones are sidelining & incorrect understanding of Vishnu etc. Laxmi is stict pativrata. She does not tolerate this. Any Durga-Namaskara, Chandika Homa done without the correct anusandhana of Devi will not yield good results in the long run.

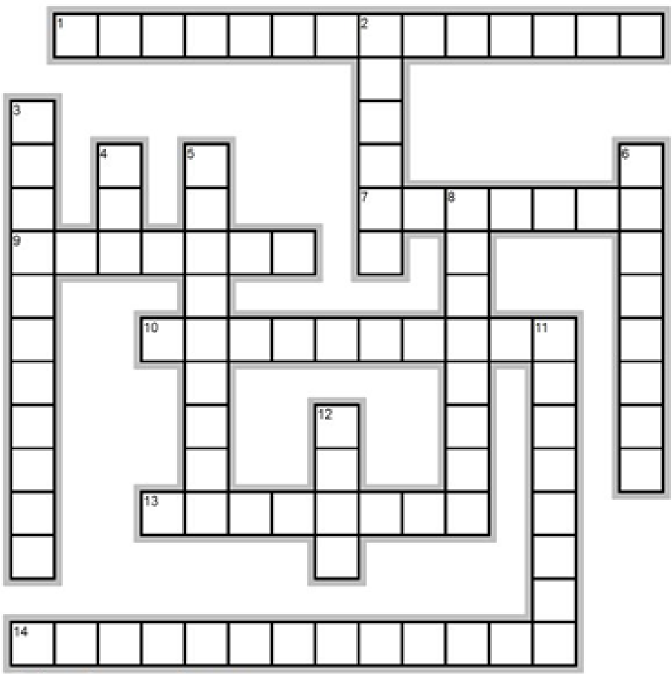
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Madhvacharya Special



Across

1. Guru that gave Sanyasa to Madhvacharya
7. The small sanskrit stuthi that Madhvacharya did as a kid while playing with ball
9. Madhvacharya proclaimed and showed that each name of Vishnu Sahasra Nama has these many meanings
10. Dvaita Philosophy is also known with this name
13. The Rigvedic Sukta that tells about the 3 avatars of Vayu as Hanuman, Bheema and Madhvacharya
14. The phrase describing the combination of three works of Madhvacharya primarily refuting and disproving Advaita school of philosophy

Down

2. Birthplace of Madhvacharya
3. Madhvacharya offered bhashya for this scripture to Vedavyasa during his second Badari pilgrimage
4. Number of Upanishats to which Madhvacharya has written commentary
5. The 37 works of Madhvacharya have together come to be known as this
6. Birth name of Madhvacharya
8. _____ Panditacharya wrote Madhva Vijaya - the biographical account of Madhvacharya
11. The favorite upanishat of Madhvacharya
12. Bhashya for this scripture was prepared by Madhvacharya during his first Badari pilgrimage

Solutions to last month's crossword

Across: 1.Markandeya 4.Vijayadashami 6.Kubera 8.Chaturmasya 10.Lakshmi 12.Jagannatha 13.Eighteen

Down: 2.Yamaka 3.Pitru 5.Anubhashya 7.Syamantaka 9.Amruta 11.Akasha

Solutions to current crossword

Across: 1.AchyutaPreksha 7.Kanduka 9.Hundred 10.Tattvavada 13.Balittha 14.Khandanatraya

Down: 2.Pajaka 3.Brahmasutra 4.Ten 5.Sarvamula 6.Vasudeva